

THE
CASE
OF THE
ACTS

AGAINST THE

Protestant Dissenters,

Consider'd in a

DIALOGUE

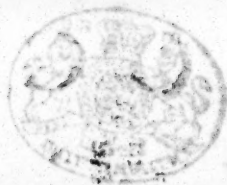
BETWEEN

TWO CLERGYMEN.

L O N D O N :

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THE
C A S E
OF THE
A C T S

AGAINST THE

Protestant Dissenters,

Consider'd in

DIALOGUE between
TWO CLERGYMEN.

A.



Am greatly concerned
to hear that you, my
Friend, whom I always
took to be as hearty
for the Church, as your
Character obliges you
to be, should be pre-
vail'd upon to countenance a Plot against
her.

A 2

B. I

A. I am not surpriz'd, Sir, that you should hear an ill Report of me; for there is a Set of Men, it seems, that for some Time have made Scandal and Lyes their Refuge; but I should be equally concerned with you, if there were any Truth in it. I assure you, you were not mistaken in your Opinion of me, when you took me to be most hearty for the Church, as well as oblig'd to be so.

A. I am glad to hear you say so; I shall for the future vindicate your Affection for the Church, tho I can assure you several of our Friends were stagger'd with the Report, as well as my self, it came from so many Hands, and from Persons of such Credit and Reputation.

B. Why! What I pray was it they said of me? Did they whisper that I had a Hand in Count Gyllemburg's Subscription, or had at any time insinuated the King of Sweden was an Enterprizing Prince, and might be useful to free our Church from the Danger of a Protestant King and a Protestant Succession?

A. No, no, you were not suspected from that Quarter. This looks like an Evasion of what was really laid to your Charge. To be plain with you, it was said you were in with the *Presbyterians*, and concurr'd with them to lessen the Securities of the Church.

B. And was that all? Now I know your Meaning; it was said of me, I suppose, that I thought it might be right, if the Dissenters were enabled more effectually to use their Affection to the Government for its Assistance and Support. Truly, Sir, this is an Opinion I have no Reason to deny, or be ashamed of;

of ; and I wonder that you, or any of our Friends should be concerned at it, especially so warmly, as to call it a Plot against the Church. There should, methinks, be a little Reason and Argument to shew it an ill Intention to the Church, instead of loading it with Scandal, and only calling it hard Names.

A. What is it not an ill Intention to the Church, to side with its Enemies ! to strengthen the Hands of Men that are ill affectioned to our Bishops, our Liturgy, and our Constitution ; to give such Men an Opportunity of spreading their Disaffection ? Does there want much farther Reason and Argument in so plain a Case ? But if it is a Question that must needs be debated, try your own Side, and shew by a little of that Reason and Argument you call for, why the Dissenters should deserve any such Favour from us.

B. Soft and fair, good Sir ; if you have Patience to make the Trial, I believe you will hardly find it so plain a Case as you imagine : And let me tell you one Thing by the bye, you seem to me to turn the Question topsy-turvy, and put the whole State of the Case just wrong ; which, I take it, is not the plainest Way to a sure Conclusion.

A. How so, I beseech you !

B. Why you ask me for what Reason the Dissenters deserve any such Favours from us ? You should, in my Opinion, first shew the Reason why they deserv'd to be laid under such Incapacities by us, that they now stand in need of Favour to be relieved from them ?
To

To be free with you, till this Question is well answered, your Question why they deserve such Favour, is, I think, quite out of Time.

B. I don't rightly understand what you aim at by this Turn of the Case; pray explain your self a little farther upon it.

B. My Meaning is, if a Man should lay claim to the common Privileges of his Country, and, when he is an *Englishman*, desires to be treated as one; if you deny him such Claim, should there not be some Reason for the Refusal? And if there should appear no sufficient Reason; is it any great Matter of Favour, that you allow him the Claim of his Birthright, and which he has in Common with all his Fellow Subjects and Countrymen?

A. I own, this is true in General. But what is this to the present Case of the *Presbyterians*? Are they not made incapable by Law? And is it not a sufficient Reason to deny them any Claim that is Illegal?

B. Yes, without Doubt it is so in Law; but these are not the first Laws that have been thought to deserve a Review; and then the Preamble and Reasons of enacting may be reviewed, as well as what is enacted. The Preamble to the Act of Occasional Conformity (if I remember right) says, "Now
" for the better securing the said Church (of
" *England* as by Law establish'd) and quiet-
" ing the Minds of her Majesty's Protestant
" Subjects Dissenting from the Church of
" *England*, and rendring them secure in the
" Exercise of their Religious Worship, as al-
" so

“ so for the farther strengthening the Provisi-
 “ on already made for the Security of the
 “ Succession to the Crown in the House of
 “ *Hanover* ; be it enacted &c. Now pray,
 Sir, do me the Favour to let me know, which
 of these Reasons you would chuse to insist
 on, to shew why the Dissenters should have
 a legal Bar to what is otherwise their Right
 as *Englishmen*, and the common Privileges
 of their Fellow Countrymen ; or have you
 any private Reasons to add to those menti-
 oned in the Preamble of the Act ?

A. I think there is no need of private Rea-
 sons. The Preamble has express'd such as
 are sufficient ; for the better securing the
 Church, and the Protestant Succession in the
 House of *Hanover*.

B. If you will keep to these, I hope we may
 easily come to the right understanding of the
 Matter. For if you can shew me it is a ne-
 cessary Security to the Church and Govern-
 ment as establish'd in his Majesty's Family,
 I shall agree with you, there was good
 Reason for making such a Law at first, and
 as good Reason to continue it now it is
 made. But really at the present, in my hum-
 ble Opinion, I should take it to be a great-
 er Security and Preservation both to Church
 and State, if the Dissenters had a farther Ca-
 pacity of assisting for the Support of both.
 Shall we examine this a little ?

A. If you please, Sir.

B. Then pray, Sir, will you give me leave
 to ask you, whether the Dissenters are not
 Persons of unsuspected Loyalty, very hearty
 and sincere for the present Establishment of
 the State ?

A. I

A. I must own, I have nothing now to say to the contrary.

B. 'Tis kind to allow what none of their Enemies can deny: but is that all that can be said for them?

A. Why I say nothing against them as to that Particular.

B. But, good Sir, is it sufficient in this Argument, that nothing should be said against them? Their Affection to the present Establishment is so conspicuous, that I should think the Friends to it are obliged in Gratitude and good Conscience to say something for them, as well as nothing against them.

A. What! Would you have us of the Church trumpet their Praise, only for doing their Duty? It had been well, if they had always done so.

B. I am somewhat surprized at this way of arguing. I perceive what you hint at. But tho' some of our Brethren think fit to bait them annually in Remembrance of Forty Eight; must not one of us have Sense enough to know, that none of the Dissenters under Seventy Years of Age were born at that Time? And why pray must not our Church speak to the Praise of any that deserve it? Do Justice and Gratitude misbecome us? It should be, I think, a Canon of our Church, because it is a Part of the Canon of Scripture, "The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son, the Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon Him."

A. Be

A. Be that as it will, I do not think it becomes us to be their Advocates.

B. Why not I pray? when 'tis only to commend them for those Things wherein we agree with them, and wherein they are serviceable to us, and our own Interests. And our Justice and Honour to them in this Point, may induce them to hear our Reasons in other Matters, wherein they differ from us, with better Temper and more good Liking. But what must they think of us, if we refuse them a Character that is notorious to the whole Nation for above these thirty Years last past? What one Person of their whole Body has appeared in a Design against the Government, or fallen in with any Measures to distress King *William*, or defeat the Settlement of King *George*, or has not heartily concurr'd in all Things for their Service, as far as they were able? This is a Thing that speaks it self, and will be spoken whether we do it or not. And I cannot see any Good we are like to do the Church, the Kingdom, or our selves, by a Silence that would insinuate a Willingness to deny it if we could.

A. You seem to intimate that this might be a Service to our selves. I must profess, my Sight is not clear enough to discern that; and till I can, I shall not be able to see how we are concerned in their Loyalty at all, be it never so *conspicuous*, to use your one Expression of it.

B. Indeed I did intimate so, and am not without Hopes to make you clearly discern it; as I think I do my self. You can dis-

B

cern,

cern, I presume, that the Preservation of the present Protestant Settlement is serviceable to our selves, and our own Interests: for I know, you cannot think it would be more for our Service, to have a Popish Head of our Church; and to be secured from the *Presbyterians*, by the good Policy and good Intentions of the Papists and Jesuits to us.

A. Yes, Sir, I can discern so far very well; but must yet own to you, I do not perceive how the Dissenters are so mighty Useful to our selves for all that; their Numbers are too inconsiderable to be of any great Weight one Way or another; hardly so much as seems to deserve such a costly Acknowledgement of Obligation to them, as this would amount to.

B. Let their Number be what it will, Small or Great, 'tis our Interest to make Use of every Friend. Any Accession of Strength for the Security of what our All depends upon, is not to be despised. Nor should we grudge such an Acknowledgment of Obligation, as upon the whole of the Matter is to render their Service more useful to us. But after all, I imagine we miscalculate, when we reckon their Number of so little Weight. It is as true in Politicks as in Mechanics, when Things are near an Equilibrium, a little Weight turns the Scale. And I am sure, as inconsiderable as we may judge the Number of the Dissenters, they have actually in more Instances than one, turned the Scale on our side.

A. You speak with great Assurance on this Point. You imagine, you say, I miscalculate,

late ; pray do me the Favour to let me know how you make your own Calculation, that I may see whether it is more exact than mine.

B. That I will. And I think I go upon very plain and sure Grounds. I have been informed that the Number of Dissenters upon the Poll for Members of Parliament for this City, has more than once amounted to at least sixteen Hundred : And what a Balance this is in an Election, every Citizen knows. But for Argument sake, I will suppose them no more than are sufficient to turn the Scale between the contending Parties. In the last Poll, which was about Six Thousand, when the Majority was greater than usual, near Six Hundred ; yet no Man can doubt there was full that Number of Dissenters. In some former Elections the Numbers on each side have been much nearer ; less than a Hundred would have often cast the Scale of this great City. And certainly there was never so small a Number of Dissenters Votes, as that comes to. It is easy to apply the same Calculation to the several Wards of the City, and the Magistrates elected there : And to the several Counties and Corporations ; more especially such of them as are near the City. In these the Majority has been so very small in many Instances ; that count the Dissenters almost how you will, if you allow them to be any at all, they must amount at least to the Sum of the Difference. What think you of this Calculation at least, if you should doubt of the other ? Is it not modest enough in Conscience ?

B 2

A. Truly

A. Truly I cannot deny, but it has the appearance of being Right.

B. Then I proceed.

A. Proceed to what ?

B. To shew farther, that we must add yet greater Numbers to the Dissenters, in this View of their Usefulness to us ; and even many of our own Communion.

A. How so, I pray ?

B. Why, it is not the Dissenters alone, whatever their Number may be, that are to be considered in this Case, but also the Interest they make for us too. Men of any Consideration for Wealth, Trade, and a good Character among their Neighbours, will ever have some Influence on others. And upon this Foot I am well perswaded some of our own Church are kept firm to us and the Government by the Dissenters.

A. I can hardly think we are beholden to the *Presbyterians*, for the Steadiness or Service of many among our selves.

B. I must beg leave to differ from you in that Opinion. Wealth will always draw an Interest to it ; and Trade has an extensive Influence. The several Branches depend so much one on another, that the greater and more general Traders will ever have an Influence on them that are employ'd under them in our Manufactures, and the lesser Branches of Trade. When Men maintain Themselves and their Families, by Employments under any Persons, they are apt to have some Regard to them out of Policy : But more especially, if the honest and fair Deal-

Dealing they meet with from them that employ them, shall strengthen their other Obligations with Esteem and Respect. This is a visible Case in and about this City; and in most of our Towns and Corporations considerable for Trade and Business; in which the Dissenters have many Opportunities to strengthen our Interest with the lesser Traders, even of our own Communion.

A. Must we then think so ill of Persons in our own Communion, or so meanly of our own Interest with them, that they are not to be kept firm in Affection and Service to the present Government without the Foreign Aid of the *Presbyterians*?

B. I could heartily wish, it were needless to have any Assistance at all; That their own Affection and our Interest with them were sufficient to secure their Friendship to the present Government. But really, Sir, by all the Observation I can make of the present Circumstances of the Nation, every helping Hand is not more than necessary. You know the present Infatuation, what Arts are used, and what Hands concur to spread it, especially among People of the lower Rank. And shall we suppose it for our Honour, that all our own Interest is employ'd with the People of our Communion to keep them firm in Affection and Service to the present Government?

A. No indeed, I do not go so far, as to suppose that neither.

B. I know you cannot; we our selves are too unhappily divided; one Part of our own Interest is used to hinder, instead of promoting

ing the good Endeavours of another, to settle our People in Affection to the Government ; and with what Success, let Experience say for me. Now in good Earnest, Sir, what can justify us, either in Prudence or common Sense, to deprive our selves of Assistance in a Case that so nearly concerns us ; on what at the best is a doubtful, but I think indeed a false Supposition, of the sure Affections of our own People, or on an unreasonable Punctilio of being beholden to *Presbyterians* ?

A. Still methinks, all this does not come up fully to our Point. May not the *Presbyterians* go on to use that Interest they have, whatever it is, for themselves as well as for us ? For they, I take it, are concern'd in the Preservation of the Government, as well as we. The present Acts do not deprive them of it, nor us of that Assistance from them. Why must they be let into Magistracies and Places of Trust, which you know is the Intention of repealing the Acts against them ? What shall we get by that ?

B. I did expect to hear some such Objection as this. May we not, you say, have that Assistance from them which I have shewn is so useful to us, tho the Acts against them remain unrepeal'd ? I am content, that we may not too much involve the Question, to suppose that we may ; and farther too, if you please, that the Continuance of those Acts will not in the least sour their Tempers, or make them any thing less active than they have hitherto been for the Government, as 'tis a common Concern : Tho this,

this, you must allow, is supposing a good deal in *their* Favour, as well as in *ours*. Yet with Submission, Sir, this is much less than my Argument means : as I think it follows farther from it, That the very Intention of repealing the Acts against them, is a very useful Design for our Service.

A. Pray will you shew me this farther Consequence, which I do not yet perceive.

B. I hope however, you will perceive it ; for if their Assistance be useful and necessary to us, every Degree of it is so in Proportion ; and it cannot be useful to lessen it, which the Continuance of these Acts must do : On the contrary, it must be useful to strengthen it, which I think the Repeal of them would do. Besides, I take it, the Continuance of these Acts does much more lessen both their Interest and ours, than barely by preventing that Help they might afford us in Magistracy. And so, on the other Side, the Repeal of them would be a greater Addition of Interest to us, than what the Influence of their Magistracy alone would bring with it ; tho even that it self in our present Case, is too considerable to be rejected.

A. These are farther Consequences indeed, if they could be clearly made out.

B. That I think is pretty easy to be done. As these Laws stand unrepealed, the Dissenters are branded with a Mark of publick Infamy, and in the Sense of the Law are judged Persons unfit for a publick Trust, as supposed dangerous to the Security of the Church. Do not our Enemies know how to improve this, to lessen their Credit and Interest,

terest, and thereby expose any Person or Cause which they appear for to popular Suspicion and Odium? Have we never seen some of our own Friends, tho most sincere and hearty Churchmen, yet blasted in their Reputation, and cramp'd in their Interests, as *Presbyterians* themselves? And all this for no other Reason, but because the *Presbyterians* have appeared for them, as known Friends to their King and Country. The placing of this Infamy on a Body of Men firm to the Government, has I fear lost us much more among the common People, led by the artful Suggestions of Danger to the Church from them, than we ever gain'd by the Bargain from the Accession of great Men or their Interests to us. And I cannot help thinking often, what wonderful Politicians we are, that when we own the Assistance of the Dissenters is of necessary Service to the present Government, we take care however to set a Mark upon them, that they may be capable of yielding it as little Service as possible.

A. Is this, Sir, all you have to say for it?

B. No, Sir, not by a great deal; for I apprehend as they are necessary to assist us in Elections, and the Choice of such Magistrates as will faithfully serve the Government; so they are necessary to assist us in serving those Magistracies themselves, and that upon more Accounts than one.

A. Sure I should think Persons of our own Communion are sufficiently capable of discharging the Offices of Magistracy without their Help. You would not intend, I hope, that a Churchman is not as fit to be a Magistrate as a *Presbyterian*?

B.

B. Pray, Sir, do not mistake me ; I mean no such Matter. On the contrary, supposing two Men of equal Honesty and Skill to discharge the Office of a Magistrate ; I should judge them both for that Purpose just equally capable, whether they were Churchmen or *Presbyterians*; and so far I imagine you will allow even a *Presbyterian* may be capable ; but in Truth, it is quite another thing that I intended.

A. Pray what may that be ?

B. I doubt not but we have many Churchmen of sufficient Capacity and Faithfulness to discharge any Office the Service of the Government requires. Where these are, I agree we don't want the Assistance of *Presbyterians*. Yet I doubt at the same Time very much, whether we have full enough of these Churchmen to serve the Government in all Parts of the Kingdom, and in every Office, in which it is yet greatly for our Service, that Men of Skill and Fidelity to the Government should be employ'd. Nay, I think we have found on the contrary in Experience, and to our Cost, that in some Places we have not. I am sure many of our own Friends now in Magistracy complain, that they are forced to be coupled with Persons that throw a good deal of Difficulty in their Way, and watch every Opportunity to obstruct the good Effect of their own Zeal and Affection for the Government : And that as the Case now stands, they see not how it can be remedied ; for when they look for them, they cannot find a sufficient, much less a supernumerary Supply of Churchmen, that have both

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Affection

Affection and Capacity to concur with and assist them.

A. If the Case be really so, I must acknowledge there is something in it.

B. As this Case is a Question of Fact, it is only to be determin'd by a fair Observation of the Fact it self ; and I am willing to put it to that Issue, and leave it to your own Judgment upon it. Now will you give me Leave to ask you a few Questions ; Have you any Objection to *Presbyterian Money* ? Do you think it as good Silver, as well coined, and that it will go as far as any other Money in the Nation ? Should you make any Scruple to receive some of it, if offered you for some good and pious Work ? Or refuse to employ it in any use for the Defence of the Church or State, because it came out of a *Presbyterian Bag* ?

A. I am glad to see you chearful, Sir ; but what do you intend by these merry Questions !

B. I would let you see, Sir, our Friends have been wonderfully mistaken in me, that I am so far from being in a Plot against the Church, that in good Earnest I have a Design upon the *Presbyterians*.

A. That is somewhat strange ! if such an Advocate as you seem to be for them, should after all intend to hurt them.

B. To speak the Truth, that I do not neither. I hope the Principles of Christian Charity will always keep me from designing Mischief to any Man ; but I wish so well to the Church, that I should think it mighty right, that the whole Burden and Charge of serving
the

the Government should not lie on Churchmen only. You will allow me, I suppose, we have some Magistracies that require a pretty deal of Trouble and Expence to discharge them.

A. Yes, you may suppose so much for me if you please.

B. And may I not farther suppose for you, that *Presbyterian* Money would spend as well in them, as the Money of the best Churchmen?

A. Give me Leave, Sir, to interrupt you here; I cannot help saying this is in my Opinion a mean Consideration. I hope the Church will never want Men of Wealth and Leisure, with a generous Temper, not to grudge a little Trouble and Expence for the Service of their Church and Country.

B. I do as heartily wish it as you can do; yet really till there shall be more such Persons among us, they whom we have at present lie under a very unequal Burden; they begin to be tired with it already, and we cannot expect, according to all our present Prospects, but they must be more sensible of it every Day than other. Sure we owe these of our Church so much Friendship and Gratitude, as to wish them less Trouble and Expence for our Sakes. And it cannot, I think, be any great Danger to the Church, if *only* some Part of this Burden was laid upon the Shoulders of the *Presbyterians*.

A. I should not differ from you, if that *only* was the Case. But we are got off, I think, very wide from the Principal and turning Point of the Question. The Repeal

of these Acts might possibly give some additional strength to the Government, but would far more endanger the Church; and that is the Concern we should have nearest our Heart.

B. You must excuse me, that I cannot think with you, we have wandered from the Principal and Turning Point of the Question. Is not the Security of the Protestant Succession in the House of *Hanover*, one of the Reasons in the Preamble of the Bill? Is it not allowed our Church is greatly concerned in it? And if it cannot be deny'd, that the Repeal of the Acts would now give an Additional Strength to it; whatever the Enacting them formerly did; I must take the Liberty to say, this is the Turning Point of the Question; especially when the very Being of our Church, as by Law Established, depends upon the Security of this Government: for whenever that fails, the least we can expect is Dr. *Hicks's* Church; which must be raised on the Ruin of ours. And it has been so kind to acquaint us fairly before-hand, what Treatment we must expect from it. " That our
 " Bishops shall be deemed Detestable Usur-
 " pers; and all of us, who have joyn'd with
 " them, or adhered to them, such as can per-
 " form no valid Acts of Priesthood; that
 " our Prayers are Sin; our Sacraments no
 " Sacraments; nay if we could dye Martyrs
 " more than once in the Schism, we could
 " not make amends for our Sin with our
 " Blood.* When this is our Case, Sir, as a

* *Hicks's Papers.* Dean Kennet's 3d. Letter, p. 28.

Concern for our Church should be nearest our Heart, we must include in it a Concern for the Protestant Succession, without which all our Concern for the Church, (unless we mean Dr. *Hicks's*) will be fruitless and ineffectual.

A. I am as much against these new Fanaticks of Dr. *Hicks's* Church, as you or any Man can be; but why must we apprehend such great Danger from it? Let me use some of the Words of the worthy Dean, to whom you referr'd just now. "Can any People of Conscience in their Senses ever be deluded into the Circle of such a Church, as the Scriptures know nothing of, as the Primitive Ages were Strangers to, as our own Constitution does not bear, and Popery when here Reigning could not obtain?"† Don't let us frighten our selves with Bugbears. The Church, I trust, is able to Secure it self from Fanaticks of all Sorts.

B. I hope so too. I own the Danger from Dr. *Hicks's* Fanaticks is not from any Thing they have to recommend their Principles by; but from the Madness and Infatuation of the People. You Remember, I doubt not, the worthy Dean you mentioned speaks those Words upon a Supposition. "If the Heart of Rebellion, and the Spirit of Infatuation be now over." And I appeal to your self whether the *Swedish* Letters prove it to be so or not. As I would guard against unreasonable Fears, I would also be prepared against real Dangers; and I am sure a real

† Ibid. p. 157.

Danger from these new Fanaticks is involv'd in every Danger, to which our present Government is expos'd. And don't let us flatter our selves too far. The *Nonjurors*, who point blank damn our Communion, and separate from us in the most spiteful Manner, together with the *Foreswearers*, who damn themselves, to remain in our Communion, are such Inveterate and Numerous Enemies; that we may well fear their over-running us. These are the Men that put us in greater Danger, than the Protestant Dissenters possibly can.

A. They are both our Enemies; and what signifies it, which are the Worse of the Two, in Comparison with each Other?

B. Truly, Sir, I should think it of great Significancy. *Hick's* Nonjuring Church, with their Adherents, are Persons from whom we can expect no Quarter. It is one of their many Popish Principles, not to spare any, whom they cannot reduce to their Obedience. And if ever we are so Miserable, as to be reduced to their Obedience, they are sure to carry us to Popery at last, whither they are going apace themselves. Whereas the Dissenters, with all their Mistakes, are good Protestants; and differ from our Protestant Church only in some Modes of Worship and Discipline: and with all their Differences with us, profess themselves for an Absolute Toleration; they allow a Liberty of Judgment as freely as they ask it of us for themselves. They are most of them for Catholic Communion; and so far from declaring

claring out Administrations null, that they frequently joyn in our Communion, and would do so more frequently, I believe, if we did not our selves put some unkind Bars in their Way. And upon the whole of the Matter, they are in all their Principles avowedly our Friends against our greatest Enemies, the Papists, and Nonjuring Fanatics.

A. Spare me, I beseech you, Sir ; I did not expect to hear from you a Panegyrick on the *Presbyterians*.

B. Permit me, Sir, to be just to every one. I cannot forget how heartily they concurred for the Preservation of our Church in our Time of Danger at the Revolution. They as certainly prefer us now to *Hicks's* Jacobite Church, and would as zealously stand by us against them, as ever they did against the *Papists*. And I cannot think otherwise, but that the *Presbyterians* may be used as a proper Balance against them in all their pernicious Designs for the Ruin of Church and State. If this be the Truth of the Case, as I am verily persuaded it is, let us not be ashamed to call Things by their right Names. Let us not judge a Repeal of these Acts a Favour only to the Dissenters, or a weakening to the Securities of the Church ; but let us call it as it is, an Additional Strength to the Government, and a farther Security to our happy Establishment in Church and State.

A. But shall we forget, how many it may disoblige, how many of our Order will be displeas'd at it ! who may make such use of it to increase the present Dissatisfaction ; that we
may

may find in the Event we lose much more than we gain by such dangerous Experiments.

B. I beseech you, Sir, for the Honour of our Church, let this Objection be buried in Silence; shall it ever be said of us that our Principles of Obedience are come to this; That the Government must not be strengthened, lest we be displeas'd? Nay, that our own Church must not be secured against our worst Enemies, if some among us do not approve the Hands that assist us? If these Persons are true Friends to the Church, they have no Reason to be displeased: If they are not, they never will be pleas'd, till they introduce among us a new Church and a new King; with neither of which we shall have Reason to be pleas'd. And which of the Two we are most concern'd to please, I shall leave to your Judgment.

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